

# The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
dogmas and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”

Edited by **W. J. WHITE, B. J. DOWLING**  
and **C. F. FORD**

Published by **W. J. WHITE**, 77 Farley Road, Croham Heights, Selsdon,  
Surrey to whom all orders and subscriptions should be sent

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**Subscription ... 8/- per annum, post free**

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VOL. XXI No. 11 NOVEMBER 1933

EIGHTPENCE

## **False Apostles** **By Dr. John Thomas**

Not long after the apostle Paul had written to the Household of the Deity in Ephesus, the things of which he forewarned them began to display themselves. This appears from his second letter to Timothy, in which he says, "This thou knowest, that all they which be in Asia are turned away from me, of whom are Phygellus and Hermogenes. The Lord grant mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day (of his apocalypse—2 Epist. i. 10, 15-18; iv. 1, 8;) and in how many things he ministered unto me at Ephesus, thou knowest very well." The Star-Angel at Ephesus was perhaps a principal party alluded to as an element of the "all in Asia turned away" from him. Phygellus, Hermogenes, and the house of Onesiphorus, were probably all residents of that city, which, with Smyrna, was chief of the cities of Asia. Paul had been long a prisoner in Rome, and could no more personally look after the congregations, to encourage the faithful and to restrain the presumptuous, who sought to supersede him, and constitute themselves authorities in his stead. They were "grievous wolves," who, in "drawing away disciples after them," of necessity "turned them away from Paul." We see the working of the same thing in our own day. The world has gone off after the priests, clergy, and ministers, of "the great city." All who are considered as belonging to a godly, pious generation, are disciples of these grievous wolves, who glorify the traditions of those who lead them to perdition; and in proportion to the intensity of their moonstricken admiration for these, so are they turned from the teaching of Paul and his co-workers. While in their discourses they may pay Paul and the other apostles a few passing compliments, their authority with the "religious world" they have effectually nullified and destroyed. None of their disciples venture to do anything because Paul commands it, but because it is the opinion of some clerical authority that it may be done. Thus it was when all Asia had turned away from him. His authority was disregarded by the Star-Angels of Asia, in which men stood up and proclaimed themselves "apostles," and taught "perverse things," destructive of the truth. "Who is Paul? A prisoner in Rome as a disturber of the peace of society; a man of weak personality, and contemptibility of speech! Are not we the people of the Lord, and are not we endowed with the earnest of the Spirit, as well as he? Are we not inspired with 'the word of wisdom,' the 'word of knowledge,' the 'gift of tongues,' the 'operation of powers,' and does not the Lord speak also by us? Having these endowments, we claim apostleship as well as he; and by virtue therefore, of our gifts we affirm, and appeal to them as the proof, that we are the ambassadors of the Anointed Jesus, called and sent of God as Aaron was; and successors of the apostles to the end of the world!" Such were the assumptions of this class of men after Paul's departure; grievous wolves, not

sparing the flock, for with them godliness had become craft, and the feeding of the sheep a merchandize of gain.

But before they were abandoned to utter perdition in their own corruption, the Spirit addressed them through John in Patmos. He addressed them as the Potentate who held the Star-Angels in his right hand, and walked in the midst of the Golden Lightstands. If the Presbyteries of Episcopals shone as Stars, it was by the right-hand power of the Eternal—by the effluence of His substance, shed abroad by the ministration of Him at His right hand, who was dead and buried, and afterwards ascended on high, leading captivity captive, and receiving gifts for men. By this effluence in the endowed, he walked in the midst of the Ecclesias, and by his shining converted them into stands effulging light upon the sons of day.

The Spirit, then, radiant from the eternal throne, and focalized in the Anointed Jesus, said to the Star-Angel of Ephesus, "I have known thy works, and thy labor, and thy patient waiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are apostles, but are not, and hast found them liars; and thou hast suffered, and hast patient endurance; and thou hast labored on account of my Name, and hast not tired out." This was the Spirit's knowledge of them in relation to the first estate of the Prebyteries symbolized by the Star-Angel of the Ephesian ecclesia. The "first works" and the "first love" are illustrated in the narrative of the Acts of Apostles. The primitive zeal of the Star-Angels is illustrated by that of Corinth. A case of wickedness occurred in that ecclesia, in which they were thought to sympathize. Paul wrote in reproof of what he had heard. When his letter was received, it produced a great and salutary effect upon them; so that hearing of it, when he wrote again, he said, "Ye sorrowed after a godly sort; what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." And he told them, also, that one reason of his writing was to put their obedience to the test; "to this end," says he, "did I write, that I might know the proof of you, whether ye be obedient in all things." Having put their obedience to the test, and found them ready to do right "in all things," he brought before them another case of wickedness, namely, that they had been visited by men professing to be Christ's, who preached another Jesus, another Spirit, and another Gospel, than he; who commended themselves; charged him with being crafty, and catching them with guile; spoke of his speech and person with disrespect; boasted in the circumcision of their flesh; in being Hebrews, Israelites, and the Seed of Abraham; ministers and apostles of Christ. Now these he regarded with indignation and contempt, and likens their operation upon the congregations in Corinth and elsewhere, to that of the serpent who beguiled Eve. He styles them "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for he, the Satan, is transformed into an angel of light. It is, therefore, no great thing if his ministers also are transformed as ministers of righteousness, whose end shall be according to their works"—2 Cor. xi. 4, 13.

This class of men were a serious and fatal trouble to Paul and the ecclesias. They first made their appearance on the page of New Testament history, in Acts xv. 1-5. Their new-fangled crotchet was, that the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses. This dogma was their stock in trade—the basket of small wares, with which they began the world, and set out in life to make their fortunes. The simple assertion of their dogma brought them into direct collision with the apostles, and especially with Paul. They were the Judaizers, styled in ecclesiastical history, the Ebionites. Their dogma was tantamount to a denial, that "the blood of Jesus Anointed, Son of the Deity, cleanses from all sin"—1 Jno. i. 7; and that "his own self bare our sins in his own body on the tree"—1 Pet. ii. 24; for if salvation could not be attained without circumcision and obedience to Moses the death, burial, and resurrection of Jesus, were an insufficient sacrifice for sin. The apostles seeing this, unanimously repudiated the dogma, and labored incessantly to prevent it from obtaining a lodgment in the public mind. Paul being "the teacher of the Gentiles," was particularly and acutely argumentative against the Judaizers, or Ebionites; who, consequently, denied the divine authority of the epistles, and accused him of being an Antinomian, because opposed to seeking justification in Moses and in Jesus combined. Thus "they turned away from him."

They seem to have acquired great influence with weak-minded professors in Galatia, so as to alienate them from Paul. In writing to these, he says, "I marvel that ye are so soon removed from him that called you into the favor of Christ to another gospel; which, however, is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed." This is plain and unmistakable language. They were preaching "another gospel" than Paul's, which was communicated to him by the Anointed Jesus himself; and, therefore, he pronounces them "accursed." Upon this principle, all the pulpit orators of the "Names and Denominations," are accursed of Paul; for they none of them preach the gospel promulgated by him. They are all Ebionites, upon the principle of perverting the gospel of Christ by their insane traditions, only that the Ebionites, heretical as they were, had more intelligence of "the truth as it is in Jesus" than the ecclesiastical leaders of the priest ridden populations of our day.

(To be continued)

## Wisdom

### An Exhortation by Bro. Roberts

We have had our attention directed, in the reading this morning (Prov. viii.) to a beautiful parable of wisdom. It is a parable deserving and requiring our closest attention. We are commanded to walk in wisdom; and we cannot do this if we do not know the way. The parable will help us to know the way, but to be helpful to us it must be discerned. We must

"understand the parable and the interpretation; the words of the wise and their dark sayings."

What is the wisdom so extolled? In a sense we can know, and in a sense not. We may know it in its expression—in its application. But in its origin, its nature, its essence, its mode, we cannot know. At this, we need not be distressed. It is the applications of wisdom that are important to us; and here, there is no obscurity. The first idea that the subject exhibits is the common idea. We say a course is characterized by wisdom which leads to good results. We say a piece of mechanism is wisely constructed which is adapted to fulfill the object of its invention. In this sense, David uses the term in its application to God:

"In wisdom hast thou made them all"—

—that is, all things in heaven and earth. We look around and see the truth of the statement. Everything is wisely constituted in the sense of being adapted to fulfill the object of its being. From the courses of the planets to the movements of animalcules in the blood, things are skillfully contrived to serve their purpose. Everything is wisely made, in the ordinary or common sense of the phrase. The face of the earth for life and beauty; the sun for illumination and warmth; the universe for being a glorious whole to every little part of it; the insects and flowers of a day, everything —absolutely everything—shows the stamp of wisdom. The very fools of the earth (and they are many) polluting the air with their folly and their blasphemy are illustrations of matchless wisdom if their anatomy be considered. The eye of any of them with its delicate and self-adjusting lenses is a masterpiece of wisdom with which the finest invention of the optician cannot be compared.

The origin of this wisdom, we need not ask in the philosophic sense. If we ask, we shall ask in vain. We could not be informed in any plainer manner than in the declaration of the

Scriptures, God is wise; His understanding is infinite.

"WISDOM AND MIGHT ARE HIS."

This is perfectly satisfactory. It meets every demand for reason. It accounts for all that is; which no theory of human wisdom does. The talk of "force" and "tendency" is barbaric jargon. It is to take us back to a beginning that had no beginner nor power to begin: to a wisdom that was not wise: to a force that had no impact: to a skill that had no initiative. The demand to have an explanation of God if God is introduced, is not reasonable. The demand assumes that while God cannot be explained, "force" can. Consider how fallacious this is. Who can explain eternal force and wisdom even if the idea of God be excluded? You are with the inscrutable then, as much so as in the presence of the Eternal God—nay, more so: for if there were no God of Power and Wisdom to contrive, start, combine, unfold and guide things, then it is unaccountable how the process commenced. Whatever view may be taken of the universe, the mind is bound to acknowledge that that which was at the beginning cannot be explained. It is therefore unreasonable to demand that God be accounted for. He cannot be accounted for. He is THE ETERNAL POWER, and of necessity, the Eternal Being, philosophically perceptible as a necessity, but philosophically undiscoverable. He has revealed Himself to us: and it is our glory and our joy to receive and believe in the revelation, as demonstrated in the work of Moses and of Christ, the prophet like unto him.

But it is wisdom in its application to ourselves that is all-important for present purposes. God is wise: are we? It is possible to be foolish although we are so wisely made. Yea, it is easier to be foolish than to be wise. We are not born wise, and we do not naturally become wise. Every form of wise attainment among men is the result of effort; and it is easier to refrain from effort than to put it forth. Refrain from effort and we remain foolish: and it is written,

"The foolish shall not stand in thy sight": "He taketh not pleasure in fools." "Wisdom," then, as Solomon truly says, "is the principal thing; therefore get wisdom."

But the question recurs, what is wisdom? It is not knowledge. You cannot have wisdom without knowledge; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. Surely, it is the doing of those things—the adoption of those courses—the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify our assembly this morning and the concentration of our minds upon Christ. Yea, it will compel the attitude we now occupy: for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

True wisdom is a complete affair. If it only goes half way, it loses its character like only half a bridge. To be wise in small things and foolish in those that are great, is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit; of what avail will their flesh-wisdom be in the long run? It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating,—he would find death in that which gives life. It is wise to rest, but if a man go on resting, he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under the sun. Wisdom means everything in its right place—no extremes in anything; observing the right measures to secure life and well being— putting in every element that wisdom calls for. A man may be wise in business and make money; but if at the same time he is foolish in the way he uses himself, death comes, and his success in business goes for nothing. Folly in one point destroys the whole.

Here, we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity. The facts are simple enough for a child to receive and apply. Here we have a weak frail dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life,

which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence. In view of these two simple and indisputable facts, who is the wise man? Is it he who labours for the present life alone in disregard of the Lord's will as to how it should be used? For the moment such a man, especially if he succeed, is considered the wise man, and seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end: and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under heaven given among men whereby we must be saved? He may have to appear a fool for the time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereigns from his waist that he may swim for dear life, would appear a fool if his action were considered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting. "All that hate me," saith Wisdom by Solomon, "love death,"—not that they love death in the abstract, but loving the way that leads to death, they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life. "Hearken unto me, O ye children," she says imploringly, in the chapter that has been read,

"My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. Riches and honour are with me, yea, durable riches and righteousness. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord."

Is it possible for true intelligence to resist such enticing entreaty—the entreaty compared to that of a gracious and enlightened woman?

"Length of days is in her right hand: in her left hand riches and honour. She is a tree of life to them that lay hold on her. Happy is everyone that retaineth her."

The parable is beautiful and the interpretation sweet. It is one of the desolations of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them, you strike no chord of understanding; speak of Christ, you solemnize them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish His kingdom, and govern the nations upon earth,—and you seem a fool in their eyes and worse—a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as Strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that is everywhere drawing all to folly and death.

Remember that in this Christ himself has set us an example. He was alone in the midst of many people, doing the Father's will—hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal mind. He held fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those that hated him. He recognized that

it was their time to be up and prosperous and to prevail against the sons of light. "Now is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honor of success are with those who know not God and obey not the gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say

"Now is your hour; it belongs to you to shine now and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at his coming."

How greatly are we helped to endure the small share of the sufferings of Christ that come to us when we contemplate what Christ himself went through on the occasion described in the portion read from the gospel narrative. The derision and crucifixion of Christ are so familiar to us as facts, that we are in danger of failing to realize how dreadful they were as realities. Think of the best friend you know, whom you have every cause to love and prize as your own soul. Think of him wrongfully getting into the hands of the authorities. Imagine him dragged before them by a jeering and relentless mob, who think it fine sport to insult him, and who are unrestrained in their murderous ferocity by the officers of the law. Imagine him spit upon and hustled; blindfolded and smitten; undressed and scourged. Realize the bitterness of a mock trial; imagine him, above all, condemned, and dragged again by the surging mob, in the company of convicted thieves, amid buffetings, to an eminence outside the city, and there impaled in the cruelest manner possible to a piece of carpentry with nails, as a murderer or a felon. If these things were to happen to a personal friend whom you knew to be the purest and best upon earth, you would not need the added horrors of prolonged agony—death—desertion by friends, and the heart-breaking shame of being held up to the gaze of all as a reprobate unworthy to live. Your heart would sink within you, overwhelmed in pity and grief.

Such were the dreadful realities attendant upon the finishing of the Lord's course upon earth. The facts are ours to dwell upon. They whet our love for him: and they strengthen our resolution to fill up the measure of his sufferings: for his sufferings are not over till the last constituent of the body of Christ has finished his course. We were crucified with him on Calvary. We suffer daily with him in the self-denial and the dishonor that are associated with the profession and service of his name. We may be very bold and resolute. Our part is a light one, compared with his. None of us will be called upon to go through what he endured. All the more ought we to take our little share with courage, and even enthusiasm. We live in a day when we can assemble, under the protection, instead of the fear, of human law. We are at liberty to devise, do, and speak as we like, for the name of Jesus. All we have to encounter is the contempt, pity, and perhaps avoidance of worldly friends and neighbors! What if we play the coward in the presence of this? What if we shrink from that part of the shame and the cross left for us to bear? What if we weary in the slight labor and waiting that belong to our age? Shall we be worthy to stand in the day of recompense and glory, with him who endured such contradiction of sinners against himself, and laid down his life for us? Our own hearts would condemn us. It is a rule of the service, and one that reason endorses, that

"No man coming after Christ, is fit to be his disciple, unless he take up the cross daily, and follow him."

This is something more than waiting till it comes. It means deliberate and preferential initiative—a voluntary, earnest, and decided participation in all that belongs to Christ at the present time. Let a man set about obeying the commandments, and he will soon find out what taking up the cross is. Let him let the light shine which the darkness comprehends not and thanks him not for, and in which our own flesh can find little pleasure. Let him do good to the unthankful and the evil. Let him refrain from all retaliation in speech, action, or suggestion. Let him keep himself unspotted from the world. He will soon find in such a course that a present

life in the truth is a life of taking up the cross. Often he will find it grievous. The flesh faints and fails under the discipline, but the Lord will uphold him, and there is a sweet end. The cross has only to be carried for a short time, and only as a preparation for what is to come. What is to come is everything that heart can desire—rest, peace, health, wealth, company, song, joy, honor, glory, beauty, and gladness for ever. The Lord brings it all with him at his coming, and for this we have to consciously wait not longer than death; for in death there is not a moment's conscious interval. The vision, therefore, is but a little way ahead.

Be steady in the conflict then. The crown waits the victor, and the victory is not an impossible one. It requires but the constancy of a faith that works by love: that faith which is the confidence of things hoped for—hoped for because they are coming, and coming because they are promised: and promised because they are purposed as the only reasonable object in the framing of so glorious a world as this. God asks this honor at our hands—the honor of faith in His promised goodness. It is the highest honor mortal man can have—the honor of having it in his power to honor God; and it will be found in the glorious issue of things that no higher proof exists of the wisdom of God in requiring, as a basis of our friendship with Him, obedient faith, which not only honors Him, but purifies those who render it, and sows for them a harvest of unspeakable goodness and joy.

THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER: AND THE LORD HEARKENED, AND HEARD IT, AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THEM THAT FEARED THE LORD, AND THAT THOUGHT UPON HIS NAME. AND THEY SHALL BE MINE, SAITH THE LORD OF HOSTS, IN THAT DAY WHEN I MAKE UP MY JEWELS; AND I WILL SPARE THEM, AS A MAN SPARETH HIS OWN SON THAT SERVETH HIM.

## **Editorial**

### THE BRADLAUGH CENTENARY .

The centenary of the birth of Charles Bradlaugh, the notorious "freethinker" and enemy of the Bible, is being made the occasion of meetings of his admirers which have been addressed by Mr. G. B. Shaw and other leaders and teachers of the people, who unite in expressing their admiration of the man and his work. He is described as the liberator of thought from the shackles of superstition, and the enlightened champion of reason of the nineteenth century.

We do not know if the reason for sending us a copy of "The Freethinker" (which it is sad to note is now edited by a Mr. Cohen, whose name denotes descent from the priestly tribe of Levi) is an expectation that we shall join in this chorus of praise, but if it is so, the sender can know very little of the objects of "The Berean Christadelphian."

Mr. Bradlaugh was the bitter enemy of all that "The Berean Christadelphian" stands for. As is stated on our cover and title page this Magazine is "devoted to the exposition and defense of The Faith once for all delivered to the Saints; and opposed to the dogmas and reservations of the Papal and Protestant Churches." Mr. Bradlaugh was certainly opposed to the dogmas of Protestants and Papists, but he was also a violent opponent of the faith which Paul preached, and derided and scoffed at Scriptural saints equally with those of the Pope's making. "The Berean Christadelphian" believes and teaches that the Bible is the inspired infallible Word of God; Mr. Bradlaugh denied it; he was the declared enemy of the Bible; it was to him as a red rag is to a bull; he raged and blasphemed exceedingly in his attacks upon it. It is our conviction that to Bradlaugh and the school of unbelief of which he was the teacher, and to which he devoted his life, is due in a very large measure the modern attitude to the Bible. His jibes and sneers and witticisms, and his plausible methods of argument and contemptuous references to the Bible, appealed to the shallow minds which are characteristic of most men in relation to Divine things (I Cor. ii. 14); and the theories of the scientific skeptics of the twentieth century found a fruitful soil in minds unsettled and prepared to receive anything opposed to the Bible, by the scoffing freethinkers of the nineteenth.

When Mr. Bradlaugh died in 1891, he was praised and lamented by many prominent men (some of whom put "Rev." before their names, and professed to be ministers of Christ), as a light which had shined in the darkness, just as they are doing to-day. Bro. Roberts dealt faithfully with the man and his works at the time in "The Christadelphian"; his weighty words (weighty because they express the Divine mind), are well worth pondering to-day, and we reproduce them here for the benefit of the present generation of Christadelphians, that they may perceive the right answer to the claim which is made in the name of (so called) "Christian charity" to "speak only good of the dead."

"Mr. Bradlaugh has descended into sheol, 'where the wicked cease from troubling, where the weary are at rest.' There is a wonderful chorus in his praise to be heard everywhere. Some clerical throats are not afraid to join. What is the explanation except the one that Christ gives: "The world loves its own"?"

It is said 'we should speak well of the dead.' Who says it? not the Bible anywhere. It is the mere tradition of a benighted sentimentalism. Why should we speak well of the dead if well is not true? Death does not change facts. Truth is the only rule of intelligence. Mr. Bradlaugh was an enemy of God and a blasphemer of His word. His Parliamentary 'industry,' 'courage,' 'manliness,' and the rest, were the mere restlessness of a caged energy that would have been more at home in the disorders of the French Revolution. Doubtless he was an element of the latter-day situation, of which a heavy ground swell of the political sea is a predicted and an essential feature. He helped on the commotion of the democratic waves, whose roar was music in his ears. To this extent he was an instrument of Providence, but only as Judas was, whose end is according to his works. Men like Bradlaugh cannot excite the sympathy of men who love God. David, the man after God's own heart, was very outspoken on this point: 'Do not I hate them that hate thee? and am not I grieved with those that rise up against thee? I hate them with a perfect hatred. I count them mine enemies' (Psa. cxxxix 21). Our uninstructed generation, Particularly the clerical element thereof, may suggest that the New Testament sentiment differs from this. Herein lies a great mistake. Not only does the Old Testament inculcate as much mercy to a personal enemy as the New (Ex. xxiii, 4, 5): but the New is as decisive in its inculcation of hostility to divine antagonism as the Old: 'Abhor that which is evil': 'hating even the garment spotted with the flesh': 'hating the deeds of the Nicolaitanes' (Rom. xii, 9: Jude 23: Rev. ii. 6). Where the two differ is in the precepts with reference to personal rights and personal resentments. The former we are not to enforce; the later we are not to cherish. Candidates for the throne of immortality and absolute power are subjected to severe self-discipline on those points. But as regards zeal for the honour of God, the New Testament is, if possible, ahead of the Old in what it enjoins on and expects from the friends of God, We are to have no fellowship with unbelievers, and to keep no company with even a brother who holds or indulges doctrines or practises inconsistent with the character of faithful children of the light.

Estimated by the divine standard, Mr. Bradlaugh can only appear as an enemy of God, with whom it is impossible for the friends of God to feel any more sympathy in the grave than out of it. Rather otherwise. Israel rejoiced at the overthrow of Pharaoh in the Red Sea; Jesus 'rejoiced in spirit' at the prospect of Satan falling as lightning from heaven. And they are poor Israelites after the Spirit who cannot feel some satisfaction that the 'terrible voice' of the arch-scoffer of the nineteenth century is hushed: and who cannot join with Deborah's exclamation: 'So let all thine enemies perish, O Lord' (Jud. v.31)."

One of the leading clergyman of the Church of England (Dean Inge) in a broadcast address is reported to have declared that Christ's promise to establish his kingdom on earth had not been fulfilled, and said that "in future we must face the question of Christ's life and example in the light of the fact that the promise was not fulfilled," and Mr. G. B. Shaw evidently sees a connection between this declaration of clerical unbelief and the teaching of Bradlaugh, for he says "this shows we have traveled some distance since the days of Charles Bradlaugh."

Dean Inge was but repeating the blasphemy of another clerical "minister of Christ," also a Dean,—Dr. Rashdall, Dean of Carlisle, who twelve years ago published the statement that "it is difficult to deny that Christ entertained some expectations about the future which history has not verified." Thus the work of the champion of infidelity of the nineteenth century bears fruit to-day. Paine, Bradlaugh and Foote in England; Voltaire in France; and Ingersoll in America, have all played their part in fulfillment of prophecy,—for of such men as these the apostle Peter spoke when he said "there shall come in the last days scoffers, saying where is the promise of his coming?"

The increase of clerical disbelief, which is daily becoming more evident, and the cult of Bradlaughism warn us that "the day of his coming" is at hand. "But who may abide the day of his coming? and who shall stand when he appeareth?" May we be among those who will.

C.F.F.

## **A Sunday Morning Exhortation at the Clapham Ecclesia (13)**

We are living in days of universal unrest. We all realize this is so. On every hand there is perplexity, unrest, instability, fearfulness. Each morning seems to bring some new problem which baffles the very highest efforts and the best endeavors on the part of the world's great men, and the old problems seem as far off solution as ever, from the natural point of view. Very often we find that what were regarded as remedies, time proves to be merely exaggerations of the trouble, and new troubles arise which, as we have said, from the human point of view seem to present no possibility of any cure. So on every hand, universally, we are living in an age of unrest, of perplexity and turmoil. The world seems, as it were, to be built upon shifting sands; with no foundation, security, or stability.

Then when we turn from that to the ecclesial world there is the same unrest; the same features meet our eye at every turn. It is a time of unrest in the household of faith—why? It seems to us because to a very large extent the simple and beautiful truths of the Bible are overlooked. The real things which belong to our salvation, the things which cluster around these emblems upon the table, the simple fact that Christ died as a sacrifice for sin, and the fact that we have been called by the gospel to the hope of immortality, these simple truths are in a .sense being overlooked, and uncertain details exalted to an undue place, and given undue prominence; crotchets and extraordinary ideas are taking the place, in some minds and to some extent, of these simple truths. Whatever may be the cause, we must all realize that in the world and in the Truth there seems to be unrest; perplexity and fear is on every hand.

Well, we are apt to be rather downcast and depressed by these things if we do not adopt a correct view. What we have to do is, not to think too much about the worries and the perplexities, but to endeavor to fix our gaze and rivet our attention, and get our feet as it were firmly down upon the thought that amidst all this changing scene, amidst all this unrest, there is that changes not. There is rest, there is peace, there is security, there is stability, in the right place if we look for it. Amidst all this changing scene God changes not, and His truth is not fluctuating, it is always the same; God and His truth are the same yesterday, to-day and for ever. Men may come and go, they may flit across the scene, and hurry across the stage, bringing their unrest and their turmoil with them, but God remains exactly the same and His Truth is the same throughout all the ages; just the same to-day as it was when we first became

acquainted with it, however far back that may carry us; the truth is unchanging, and if we are wise we shall not give too much thought to the present changing scene with all its turmoil and perplexities. We shall endeavor to give a due proportion of our time and attention and thought to this fact of the unchangeableness of God. Do we remember what the Psalmist says in the xxxvii. Psalm?—we say "the Psalmist" says, but we know that it is the Spirit through the Psalmist;

"Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth."

Rest in the Lord; there is the only place where rest may be found and experienced—in the Lord. Again in the same book, Psalm Ixii, opens with the words:

"Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved."

"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

Rest in the Lord—that is the keynote, that is the thing for us to attend to and to think upon in these days of universal unrest—the Truth, the things of God, God Himself, unchangeable, the same yesterday, today and for ever.

These few, thoughts have been suggested to us during the past week by the various chapters we have read in our daily portions. If we not only read these things but meditate upon them, we shall see abundant evidence of this unchangeability in regard to God's purpose, His steadfastness, His immovable-ness, the fact that He is a rock and that there is with Him no change or variableness.

A few days ago we read that very touching incident in connection with Uzzah and the ark. This is one of the things written for our learning, and we are wise if we heed the lesson it contains. At the same time we do not want to do as some are doing—we do not want to concentrate all our mind and thoughts on this one incident to the exclusion of other things. It is one of the things written for our learning, and we are wise if we give it its due place. What happened? Right back in the days of Eli the Philistines had taken the ark and for a long time it had remained out of its proper place, which was in the sanctuary. Now there comes king David upon the scene, the man after God's own heart, whose heart was right towards God, and he is greatly concerned at the fact that the ark is not in its proper place. It was at Kirjath-jearim at this time, and we know what happened. It is recorded in the xiiiith chapter of the 1st book of Chronicles."

"And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us; and let us bring again the ark of our God to us: for we enquired not at it in the days of Saul."

Then were great preparations made for the removal of the ark from Kirjath-jearim.

We know how that David provided a new cart for it and the ark was duly set upon the cart and took its journey. We know what happened; how that Uzzah put forth his hand to steady the ark when it seemed in danger of falling, and God smote him 'so that he died. What is the lesson? It is that what was then being done, although done from a good motive, was contrary to the mind of God. God had laid down certain instructions in regard to the removal of the ark. It was to be moved and carried only by certain ones, and then only in a certain way, and so if we had read the chapter from the book of Chronicles this morning we should have read these words in verse 2:

"Then David said. None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever."

Now here was a failure to observe that command of God. Uzzah sinned in putting forth his hand to steady it and he met the inevitable result of sin which is death. In that God is unchanging. It is an inflexible and invariable rule in the Scriptures that sin leads to death; spoken of in the Scriptures as God's law of sin and death, and we may study the records, carrying our minds back across the centuries, and we shall see that that is God's unchangeable and inflexible law, that sin leads to death. So we get there a start in our contemplation of the fact of the unchangeableness of God.

The same facts are perceived when we think of that prophecy that we read this morning concerning Tyre. Here was a great city, one of the greatest cities of the then world. Tyre was a boastful, proud, Godless city. We have read the chapter this morning which brings that fact before our minds. Let us look at what Tyre said in regard to Israel, which throws a light upon the character of this city and of its inhabitants, the Tyrians, in the day when this prophecy came to them.

"And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying. Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste" (Ezek. xxvi. 1, 2).

Here was Tyre's attitude towards God's people and his city— with what result? That that great city was made a place to spread nets upon, and even the dust should be scraped from it. The same fact—if we meditate upon these things—is apparent, the same unchangeable character of God. Here was a city persecuting God's people, and exulting in their misfortunes, with what result? Tyre as we have said received the due reward of her ways, and is an outstanding example of the faithfulness of God to His word,

"I will curse them that curse thee" (Gen. xii. 3).

Then we turn again to the chapters we have been reading from the gospel record of Luke, and there are manifold evidences of the same fact, the unchangeableness of God's character. In these days of change let us endeavor to fill our minds with these thoughts. The world is on shifting sand, but we have a rock in the Truth upon which we can place our feet and be unmoved amidst all this moving and changing scene. What do we see in the chapters in the gospel by Luke? We see there the things represented by these emblems, that one great sacrifice for sin. What does that teach us? That it has been God's unchanging purpose from the very beginning of things, that sin shall not for ever exist, that at last there shall be universal peace and righteousness, and here was the beginning made in the Lord Jesus Christ, the one who right back in the garden of Eden was spoken of as the "seed of the woman" who should "bruise the serpent in the head," and thus bring everlasting righteousness to poor troubled humanity; and there has been no failure; God's purpose has moved irresistibly onwards and onwards

throughout the centuries until 1900 years ago there was, as we are here to remember this morning, this one great perfect sacrifice made for sin, and the way thus opened from sin and death unto eternal life and righteousness.

We have read during the past day or two those exceedingly impressive and touching scenes in connection with the sacrifice of Christ, who willingly laid down his life as a sacrifice for sin; who has opened up the way for us to escape from sin and death and to attain unto eternal life in the Kingdom of God. There is the development of God's immovable purpose, his unfailing purpose, but it does not stop there. It is perfectly true, as we have said, that Christ was sacrificed for sin, that he laid down his life in obedience to the Father's command; that he was delivered for our offences, but it is equally true that he has been raised again for our justification. We have read this morning those words which ever ring in our ears in connection with the resurrection of Christ.

"Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee" (Luke xxiv. 5, 6).

And so we remember God's unfailing purpose manifested in the resurrection of His Son from the dead, who was to bruise the serpent in the head; who was to obtain the victory over sin and death, and to open the way to life eternal; who was to be the firstborn of many creatures, able to say,

"I am he that liveth and was dead, and behold I am alive for evermore."

There has been no failure in the slightest detail in that purpose which God has, from the foundation of the world, always been developing. Christ was in due time raised from the dead by the power of God, the operation of God as it is spoken of in one of the epistles. Yes, we are here to remember not only the sacrifice of Christ, but also the fact that he has been raised again from the dead.

Now what comfort there is in that thought! what assurance! What does it matter about all this unrest and perplexity, this instability, which exists in the world around us? What does it matter to us, if we realize that Christ is alive; that he is in the heavens; and that all power in heaven and earth has been given to him, and that he is invisibly controlling human affairs to the end laid down in God's immutable purpose. That is a fact; Christ is alive, he is at the helm of human affairs, whatever happens is right, it is all in harmony with God's immutable purpose; so we do not want to be depressed and castdown at what is happening around us. There is only one thing we have to be concerned about, and that is our own standing in relation to these things. If we are clinging to these simple beautiful truths of the Scriptures, the hope of the coming of the Lord Jesus Christ, the establishment of the Kingdom; the fact that Christ died for us and has been raised again, and is now in the heavens mediating on our behalf; so long as we cling tenaciously to those things and are not turned aside by vain jangling and the pursuit of ideas and words to no profit, then we have nothing to be upset, or to be castdown, about. Here are the veritable things of the Truth; the things that matter, and if we are faithful to these things and cling to them, it will be all right in the end for each of us.

And so we get our feet as it were down on to that rock, that Christ is alive and in the heavens. What is the evidence? We have it in our readings. Take for instance the xxist chapter of Luke which we read a day or two ago. What did Christ say there? That the days of the end should be characterized by these very features which we have spoken of this morning—

—"unrest, perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things that are coming on the earth."

Have we seen these things fulfilled? We see them to-day before our very eyes, possibly on the way to the meeting we saw evidences of this prevailing unrest. What does it teach us? That God's unfailing purpose, His immutable counsel, is being daily worked out in the affairs of the

world, an evidence, undeniable and incontrovertible, that Jesus Christ is alive and moreover that he is controlling human affairs to a predetermined end, and what is that? Christ tells us:

"When these things begin to come to pass, look up, lift up your heads, for your redemption draweth night."

It is the final triumph of righteousness in the earth; that is what we are called to witness. It is God's unailing purpose that the unrest and turmoil shall not for ever prevail upon the earth. It is only for a time; it has its usefulness: God is using it for a wise purpose, very largely instrumental in the developing of character in those who are to be the heirs of salvation, but the day will come when this will be rolled up and put away out of sight and the sun will shine, the glory will be seen, righteousness will prevail, righteous men and women will triumph in all the earth as a result of God's pre-determinate counsel, as a result of God's inflexible purpose made known from the very beginning of things in the garden of Eden. If we realize these things, why be depressed, why be downcast, at the present state of affairs in the world? Why be so affected because things are not as we should like them to be? If things were naturally pleasant, they would be all wrong. Things are not to our liking from the fleshly point of view, but they are in harmony with the word of prophecy, and they are right in the sense that they are filling in the gap, between the days of the Lord Jesus Christ when he laid down his life, and the day when in the mercy of God he will see of the travail of his soul and be satisfied.

Supplement to "*The Berean Christadelphian*," November, 1933

## **The Position of Sisters in the Ecclesia**

### **CLAPHAM'S DECLARATION ON THIS SUBJECT**

With a view to making known what is the attitude of the Clapham ecclesia on the above subject, and to repudiate the wrong impressions which have been created in many minds, the matter was brought before the Clapham ecclesia at its Annual Business Meeting, held on Thursday evening, October 12th.

The following is a record of what was said:—

Bro. W. J. White.

Perhaps you will kindly bear with me for a few moments whilst on behalf of the Presiding Brethren of this ecclesia I endeavor in a few brief sentences to outline the reasons why, until a few days ago, they were of the opinion that it was unnecessary to bring this matter before the Ecclesia.

They were then and still are of the opinion that it is unnecessary. Now let me give you a few of the reasons which led the Presiding Brethren to that conclusion.

First of all, I think we can rightly place the fact that the Clapham Ecclesia always has been faithful in upholding the divine command concerning sisters keeping silence in the ecclesia. For my own part I can speak from 41 years' experience of this ecclesia, and there are brethren present who go back many more years than that, and they all tell us truthfully, beyond all question, that this ecclesia has unanimously been faithful in the matter of its observance of this divine command. At the moment attempts are being made to cast doubt upon that, but for the present remove that from your minds. It is an undisputed fact that the Clapham ecclesia has been faithful, whilst some ecclesias, or shall we say one ecclesia in particular, which is pointing the finger at Clapham, has definitely and beyond all dispute until quite recently been unfaithful in regard to this command.

That is the first point, the first consideration, which has moved the Presiding Brethren until two or three days ago, to say that it was not their intention to bring this matter before the ecclesia.

The next reason which led to that conclusion was this. It was felt and still is felt by myself and I think by all the Presiding Brethren, that it casts as it were a reflection upon the sisters of this meeting. We have in this meeting—I say it without flattery—we have in this meeting a large number of faithful sisters who are, year in and year out, doing a faithful work in the service of Christ. They are doing that work in quietness, in simplicity, in obscurity, in silence, in obedience to the commandments of Christ, but it is a good work which they are doing, an invaluable work in the service of Christ. It seemed to the Presiding Brethren that to bring before the meeting a proposition that sisters are to remain silent in the ecclesia, was something in the nature of an injustice to those sisters. They have been faithful as we say in this matter, and therefore there was no occasion to bring this matter before you; that was the opinion of the Presiding Brethren.

There has been an attempt made recently to create the impression that the Presiding Brethren of this meeting were not of one mind on this matter. That is untrue. Shall we give you the evidence for that. Three months ago one of our Presiding Brethren, in an attempt to bring peace, not in our meeting but in some other meetings, just drew up this brief statement of our belief. I will read it to you:

"We hereby unreservedly affirm our belief that the commandments of Christ given through his apostles and defined in 1 Corinthians, 14, 34 and 1 Tim. 2, 12, forbid sisters teaching or speaking in any of the ecclesial assemblies. We also believe that it is contrary to the spirit of these commandments for sisters to verbally ask questions or to make suggestions at such assemblies of the ecclesia."

I think you will agree with me that that clearly and beyond all question defines the Scriptural attitude in regard to the sisters of the ecclesias. That statement three months ago was signed by every Presiding Brother, and so beyond all question that was the conviction of the Presiding Brethren of the Clapham ecclesia; and there again, I say, it seemed that it was quite unnecessary to bring this matter before you.

Now let us deal with the other side. There are other considerations. It is also beyond question that in this ecclesia there is a number of brethren and sisters, faithful, sincere, earnest brethren and sisters, zealous for the things of the truth, and zealous that the ecclesia to which they belong, the Clapham Ecclesia, shall be altogether above reproach in this matter. The opinions of those brethren and sisters, their feelings and doubts and fears, have been well expressed to the Presiding Brethren in a letter which Bro. Hathaway wrote to them a few days ago.

Now the Presiding Brethren have carefully read that letter, and they are touched by the evident desire of these brethren and sisters that the ecclesia shall not be under any cloud in this matter, and they feel that it justifies them in departing from what was their determination not to bring this matter before you. The Presiding Brethren's object throughout the whole of this controversy, this unedifying controversy, in regard to sisters speaking—their object has been to keep this ecclesia undisturbed and unmoved by this agitation; but they must be mindful of the fears, suspicions and doubts which have been kindled in the minds of many of our brethren and sisters. We must above all things endeavor to keep the truth—the well-being of the truth and the ecclesia, uppermost: and therefore with these faithful, earnest, sincere brethren and sisters in mind, in an endeavor to dispel the doubts and remove the suspicion which has been created, the Presiding Brethren desire to move this as a proposition, to put it to the ecclesia now, that we shall all affirm our position in these words; and therefore on behalf of the Presiding Brethren I am now going to move this as a proposition:

"That we hereby unreservedly affirm our belief that the commandments of Christ given through his apostles and denned in 1 Cor. 14, 34 and 1 Tim. 2, 12, forbid sisters teaching or speaking in any of the ecclesial assemblies. We also believe that it is contrary to the spirit of these commandments for sisters to verbally ask questions or make suggestions at such assemblies of the ecclesia."

Before that is seconded or put to the meeting there are one or two little observations I would like to make. First of all there are a number of brethren and sisters in the meeting who, like myself, share the view that it was unnecessary to bring this matter forward. Never mind; although it may be unnecessary, vote for it, support it, for the sake of those earnest brethren and sisters who want to feel reassured. It cannot possibly do any harm, it may and I think it will, do some good in the minds of these brethren and sisters. You may perhaps say—"But somebody in the future will point to Clapham and say—the matter must have been called in question in Clapham or you would not have had a proposition to affirm your belief in the matter."

To remove that little danger, which possibly may exist, we will ask our recording brother in writing up his minutes to put down very definitely and beyond all question the reasons which have prompted this matter being brought forward, so that the matter can never be brought up and the finger again be pointed at Clapham and it be said—"it must have been called in question or you would not have affirmed your belief."

The other matter I would like to mention is to address myself particularly to the sisters. Don't let the sisters feel that in bringing this forward it is any reflection upon them. None of us think that for one moment, I am quite sure. Not one of us has ever heard of any sister in this meeting who wants to speak—I am sure of that. I do not know of a brother who wants a sister to occupy that position, so I think we can say that the brethren and sisters are united in one resolute determination to uphold the commandments of Christ in this matter.

With these few remarks I ask you to affirm your belief wholeheartedly and unanimously in regard to this matter in the words to which I have directed your attention.

Bro. F. G. Jannaway, In seconding the proposition said,

I have very little to add to what Bro. White has so clearly and earnestly brought under our notice to-night. This matter has worried me for months, ever since I heard that untrue reports were going about of the Clapham ecclesia being divided, or the Presiding Brethren not being unanimous upon this question. Bro. White has given you the evidence, and yet in spite of that, during the past few months a writer in a magazine states that he has letters from the Clapham ecclesia which show that we are divided. Pass the resolution for that reason among the others which Bro. White has given.

I have been a member of this ecclesia for 50 years, speaking of the South London Ecclesia, and I have never yet found a sister who wanted to speak, or to ask questions orally. If after this night's meeting you hear from any source whatever that we are divided, then I ask you to let them know in the way Bro. White has said, in the records of our recording brother, that we are unanimous on this question, that we have no qualms of conscience, that we mean unreservedly what we say, and I ask you to join with us in so saying.

On being put to the meeting the proposition was unanimously carried.

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So we say to one another this morning, let us endeavor to fill our minds with these sober facts—for facts they are. The things around us are not real, they appear to be so but here are the real things which belong to Christ, the things which belong to the Word of God, the things which belong to our hope, these are the real things, and if we cling to these to the end of our days, we shall realize then that they have been all right, that although we have been tried and come through difficulty, although at times we have been perplexed, and like the Apostle Paul cast down, yet we shall, like him, not be destroyed; although we may be in a sense persecuted we shall realize that we have never been forsaken, that God has always been with us, that His eyes have been upon us for our good, and His ears open to our cry. In the mercy of God, if we will only concentrate our affections, and our lives, upon pursuing these verities of the Truth, clinging to these simple truths, these simple facts—if we will only do that and endeavor to stir each other up to hold fast to these things—then when the Kingdom is ultimately established, as it will most surely be in the very near future, we shall be able to look back, upon our own experiences and realize how good indeed God has been to us; that the

things which in our days of weakness have seemed to be almost crushing, and the difficulties almost too great, they have been used by God as stepping stones to the attainment of that great salvation.

So let us stir one another up, let us encourage one another, and help one another in the attainment of those great and glorious things to which in the mercy of God we have been called. We have a great hope indeed, and a great prospect of attaining to its fulfillment—a certain prospect of attaining to its fulfillment, if we just do the very best we possibly can amidst all the prevailing difficulties, and unrest, to fasten tenaciously upon these things which belong to God, remembering that He is unchanging, that He will never fail, and that there will not fail one word of all that good which He has promised to those who are the heirs of salvation.

Let us endeavor then to build ourselves up in our most holy faith, waiting in patience and faithfulness for that day which we believe to be very near, when Christ will return, and will see of the travail of his soul and be satisfied.

W.J.W.

## **A Brief, Bright Dream**

(Reprinted from " The Christadelphian " 1884).

I thought one day  
Death met me suddenly upon the way.  
Just one swift fear,  
A little struggle, and a gasp for breath,  
An utter darkness; and I had passed through death  
Like passing through a door, and round me wide  
Spread the great mysteries of the other side.

But like to me  
Coming from a dark room to where the sun  
Shines strong and bright,  
My eyes were all bewildered by the sight  
That met them there: Death's night  
Had closed them in the busy street, but light  
Opened them in a stern and desert land.  
A wide spread plain  
Closed in on every hand by rocky walls,  
In whose black hills stillness and silence reign  
Save when the thunder to the echo calls,  
And echo calls the thunder back again;  
A desolate place,  
Truly, "a great and terrible wilderness."

While yet I wandered, there came one and taught me  
Of this strange land, whereinto death had brought me,  
Mount Sinai, the judgment seat of God.  
He told me how  
The grave had held me many days, though now  
It seemed the very hour that I had died.  
He bade me look  
At the great throne set yonder, where the Book  
Of Life, and another book, were opened wide

He showed to me  
Many who, like myself, waited to be  
Summoned before the Lord. He made me see  
Myriads of angels, waiting on His word  
Who held "the Great Assize."  
He made my eyes

Strong, to look yet beyond the judgment seat  
To where in glory meet  
They stood to whom the Lord had given the prize.  
How long I there abode I do not know.  
Often the angel passing to and fro,  
Would come and talk with me, and I, enthralled,  
Would listen. Till, one day, my name was called.

My very heart stood still; words will not paint  
The meaning of that moment. I had come  
To the very hinge and pivot of my life,  
And my whole soul grew faint.  
My best fought strife,  
Seemed faded to a speck of nothingness.  
All my dead sins  
Rose up against me, and were numberless.  
Oh, death! it was a very little thing  
To meet thee once, but should this issue bring  
Me unto thee again!

The angel took me gently by the hand,  
And strengthened me, and led me forth to stand  
Before the throne, and I  
With a strange quietness neither hope nor fear,  
Went on with him to hear,  
If I must live or die.

What next befell, I cannot clearly tell,  
A mist hides it; but in a little while,  
There was a voice speaking most gracious words,  
I saw a face I knew to be the Lord's  
Upon me smile.  
I stood in the mist of light; a quick keen flame  
Wrapped me about, yet burned me not, but came  
Thrilling with new life through my very vein,  
So "this corruptible "  
Was banished in the twinkling of an eye  
This mortal put on immortality,  
And death was swallowed up in victory.

First I could hardly bear the weight of glory,  
Oh! the bright ages stretching out before me  
Into infinity  
"The Olahm and Beyond," a dazzling length.

It seemed to me  
Before that glory, I my face must hide.  
But soon the exultant consciousness of strength  
Woke in me, and I cried—  
"Yahweh has given me life, there is no more pain  
Or vain endeavour,  
I am strong, I am free, I shall never sin again,  
I shall serve the Lord for ever!"

Then came a strain  
Of unknown melody, and being turned,  
I came to the many thousands who had learned  
To sing the song of Moses and the Lamb.  
And faces that I knew were in that throng,  
And voices that had sung a broken song  
In the Valley and Shadow of Death; but now  
With what a voice, with what a heart we sang,  
How the sweet notes rang,  
Even the angels listened, lingering by,  
Like the sound of many waters was our song.  
Loud and long  
Giving glory to the Lord Most High.

My soul, 'twas a brief, bright dream; but have you tried  
To paint the other side?

MY. C.

## **Withdrawal**

Withdrawal from fellowship is necessary under certain circumstances as described in our Lord's injunctions and in Apostolic practice. But it is imperative to remember that such withdrawal is the last thing to be undertaken and not the first. It must in every case be preceded by the endeavor to reclaim the erring one which is described in Matt, xviii, 15 to 20, Titus iii. 10, and James v. 19, 20, etc. When the endeavor fails then it is a painful and necessary duty to withdraw.

This was done under the heart-breaking circumstances of 1885 and of 1923 and must still be done in any and every case.

G.H.D.

## **Eating and Drinking to the Glory of God**

(1 Cor. x. 31)

(Continued from page 387)

Should not this dread eventuality constrain us to complete separation from all worldly associations and institutions?

Reflecting upon Israel's awful destiny, shall we not beware of the "error of the wicked lest we too fall from our steadfastness?"

Let our conduct be fearless and circumspect; casting off the works of darkness, and clothing ourselves with the armour of light.

Profiting by Israel's example, we must flee the contagion of idolatry. We must not forget that this cup of blessing which we bless is the communion of the blood of Christ; and the bread which we break is the communion of the body of Christ. This communion with the Father and the Son has no fellowship with Belial; nor has it any intercourse or association with the powers of darkness. Yes; this holy and sanctified relationship obliges us, like Israel, to come out from all manner of worldly uncleanness. "Be ye holy for I am holy." Without this holiness in body, soul and spirit, no man shall see the Lord."

For does not the observance of this ordinance unite us to Christ, the "undefiled, and separate from sinners?" Are we not joined to Him, as grains of wheat combine in a loaf of bread; or as the members of the human body constitute an organic-unity? As members then of the corporate Christ, even of His flesh, and His bones, should we not be dominated by this comprehensive commandment—whether ye eat or drink—or whatsoever ye do, do all to the glory of God?"

Further, like Israel do we not also feed upon "spiritual meat and drink spiritual drink?" And in our journey Zionward, is not this heavenly food rained upon us from the treasury of God's word? Like the manna it came down from heaven—even the Bread of God, which is the flesh and blood of the Son of Man. As Israel was sustained by angels food, so the saints of God are nourished by the spirit and life-giving words of the Lord Jesus.

But of what avail are these words unless they produce a trustful and obedient people who delight in the law of the Lord, and keep His testimonies, and seek Him with the whole heart?

Are we such a people, nourished by the words of faith and hope in Christ Jesus, delighting in obedience to the divine will after the inward man?

If so, then, are we partaking of Christ our staff of life to the glory of our Divine Father. Christ is His gift to us, as was the manna, the manifestation of His favor to Israel.

And if we nourish and purify our hearts with His spirit and life-giving words, do we not consecrate these bodies of ours as temples of the living God? Do they not constitute us an Ecclesia of the Most High? the pillar and ground of His truth?

And must not God's temple be filled with His glory? and resound with His praise? Therefore, whether we eat or drink or whatsoever we do—all—should be done to exalt the honor of His name, which alone is excellent.

And if our individual and communal life is in this exalted spiritual state, shall we not eventually eat of the "tree of life in the midst of the paradise of God?" (Rev. ii. 7).

And shall not this eating transform all the particles of this body of humiliation with the substance of the divine nature?

What a miracle, then, shall the participation of the fruit of this heavenly tree effect? Immortality—deathlessness to a multitude which no man can number; each constituent of this myriad host made incorruptible, glorious, powerful—equal to the angels dwelling in light.

What a wonderful consummation! And it shall redound to the glory of the power and love of God.

But even in this divine state eating and drinking to the glory of God shall continue. For shall not the Son of Man, in the midst of the "great congregation," celebrate anew the Passover festival? Shall not the Lord the spirit, in the midst of the Church, drink again of the fruit of the Vine, in the Kingdom of God?

Is not this a great mystery? Can the elements of perishable food be assimilated to the divine nature?

Can the meat of the Passover lamb ever become spirit life? Or the fruit of the Vine be incorporated with the divine substance? We do not, and cannot know. But we devoutly accept the inspired testimony that it shall be so.

Let us then govern our life by this all-embracing commandment :—whether at the Lord's table, or on the public platform, or amid the strain and stress of business do all to the glory of Him, who bought us with the blood of His Son, that we might be memorials of His kindness in the ages to come (Ep. ii. 7).

So shall we sit down with Abraham, Isaac, and Jacob, and all the prophets, at the marriage supper of the Lamb, in the Kingdom of our Lord and Savior Jesus Christ.

## An Exhortation to Presiding Brethren

It behoves presiding brethren—and I mention them because they are seen more conspicuously, in connection with Christ's business—to be particularly exemplary and free from blemish and reproach in all things. They ought to be zealous and punctual in their attendance at the meetings; moreover, they ought to be men of example at home. If a man will not bear examination at home, he is not worth anything abroad, whatever he may appear to be in a public capacity. There must be the gold underneath—not on the surface only; they must be men of integrity and scrupulous honor in everything. It is for them to uphold what is honorable and avoid everything that is dishonorable. They must not look to the world for their lessons; the world is a liar in this matter. There are many things the world calls white that are black; and the things that are thoroughly white in the sight of God, they oftentimes call black and foolish. We must be guided by Christ's sentiments in this matter—prominent servants of Christ. For this purpose they must be students of the Word. They ought to set an example to all the rest in this as well as other matters; they ought to read continually themselves, and be filled richly with the word of Christ, and not follow a course whose example it would be dangerous to imitate. Not that a greater responsibility rests upon them than the rest: it behoves every man and woman, who has put on the name of Christ, to depart from iniquity and follow after righteousness; for it is certain that all others will be excluded from the Kingdom of God.

Responsibility attaches to all alike—public or private; but it applies with peculiar force to all who stand before the world to promote the cause of holiness. The cause of Christ is the cause of honor, of love, of integrity, of justice, of goodness and all excellence. It is the cause of everything that is morally beautiful, and pure-minded, and noble and lofty; and to these things we have to rise. We must attain them, or be left in the valley of death.

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R.R.

We should regard "conjuring" in all its forms and under all circumstances as inconsistent with the state of mind that Christ is seeking to develop in the men whom he desires as associates in the day of God's glory on earth.

R.R.

## Reflections

The Christadelphian who thinks he pleases God by addressing a brother as "Sir" or "Mr.", or by omitting any words of salutation because they do not see eye to eye on ecclesial procedure, or the application of a particular verse, deceives himself.

\* \* \*

Disagreement with our brethren is no excuse for ceasing to address them with politeness, and the courtesy which even unenlightened men of the world use towards one another.

\* \* \*

He who thinks otherwise should cease attempting to instruct others, and become instead a student of the Scriptures, of which he is not qualified to be a teacher, being unaware of the whole counsel of God.

\* \* \*

Holy men of old were moved by the Holy Spirit to write this counsel for our instruction, and it was one of them who commanded the saints to "be courteous" (I Pet. iii. 8).

\* \* \*

In addition to the instances referred to, this commandment condemns any who use disdainful and disparaging adjectives when speaking or writing of brethren with whom they disagree, or from whom they are separated,—a fleshly tendency of which we all need beware.

\* \* \*

It is sad that in their zeal, well-meaning brethren seem to use a magnifying glass in looking at some commandments, and by ignoring others or making them of less importance, distort them as a whole, and therefore misunderstand that counsel which is only to be perceived by comparing Scripture with Scripture, as Paul exhorts.

\* \* \*

At the time of the Inspiration Division bro. Roberts said "We do not say you are not brethren"; to do so is to usurp the prerogative of Christ.

\* \* \*

If a brother denies the Truth, and forsakes it, then, as in the case bro. Roberts mentions in the "Diary of a Voyage" (p.64), it may be so serious as to disentitle him to be addressed as "brother"; but let us be quite sure that is the case, otherwise we may be found guilty of breaking the commandment which says "Judge nothing before the time, until the Lord come . . . who will make manifest the counsels of the hearts."

## Land of Israel News

"When the Lord shall build up Zion, he shall appear in his glory."

Jewish Immigrants into Palestine.

1928.	1929.	1930.	1931.	1932.
2,178	5,249	7,944	4,075	9,553

Estimate for the first six months of 1933: 14,000.

\* \* \*

A total of 5,349 Polish Jews, including 3,447 Chalutzim, emigrated to Palestine during the first six months of this year.

\* \* \*

A public meeting of Moslems has been held in Bombay "to protest against the indiscriminate influx of Jews into Palestine." The meeting, says Renter, was organized by the All-Indian Caliphate Committee, the Muslim Committee, and the Arab Community of Bombay.

\* \* \*

The direct Polish shipping line between Poland and Palestine is to be opened on the 23rd inst. The ship "Polonia" is to take some 200 Jewish passengers to Palestine and a large amount of cargo. A number of Zionist leaders have been invited to make the first journey as guests of the Polish Shipping Company.

\* \* \*

The Palestine Potash Company is erecting a new village at the Dead Sea, which will at first consist of sixty houses for the employees of the Company.

\* \* \*

The new Chief Secretary of the Palestine Government, Mr. Hall, who has recently arrived in Palestine, has visited Tel-Aviv. A reception was given in his honor. Mr. Hall was greatly impressed with everything he saw in the town.

\* \* \*

A £350,000 loan for development at Tel-Aviv is being arranged, with the co-operation of the Palestine Government.

\* \* \*

Fifty-one Czechoslovakian Jews have been refused admission to Palestine at Jaffa and Haifa ports. The authorities say they have reason to believe that they are not bona fide tourists, but intend to come in on tourist visas and to remain permanently in the country, contrary to the immigration regulations.

\* \* \*

Ten years ago and less, a seat in a dirty, dilapidated car from Jerusalem to Jaffa or Tel-Aviv for an uncomfortable journey of three hours cost a pound. Now the maximum charge for an hour's journey in a comfortable, almost luxurious, seat in an omnibus is two shillings. Then the journey from Jaffa to Tiberias or Safed occupied a long day and cost three or four pounds. The charge is now seven shillings for five hours.

\* \* \*

In view of the shortage of Jewish labor, the Government has granted the Jewish Agency 1,000 labor certificates in advance for the six months ending March, 1934, in addition to the 1,000 granted for German immigrants in August. The certificates will be used for laborers in East Europe, the Yemen, and Salonika, whose entry into Palestine is to be effected as soon as possible.

## Signs of the Times

THE JEWISH QUESTION—The persecution of the Jews in Germany is still far the most important event in current affairs from the point of view of those who are looking for Israel's redemption. Each week The Jewish Chronicle devotes several pages to a detailed description of further atrocities committed by the Nazis. Little is said in the ordinary newspapers about these matters, save in The Manchester Guardian, which, as a result is

prohibited in Germany. The representative of this newspaper was the only English journalist who was refused an entry into the Leipzig Court, where the Reichstag Fire trial is now proceeding.

From almost all public undertakings, the professions (such as stockbroking, medicine, dentistry, the law), trading fairs, municipal offices, and societies of every description, Jews are being expelled. Some small towns refuse to allow Jews to enter their boundaries. The Government has decreed that naturalization papers granted to aliens under the old regime are to be revoked, and as this entails dealing with no less than 130,000 cases "the Government has arranged that all Jewish cases should be considered first."

An extraordinary event is that the German Esperanti League has decided to exclude all Jewish members—the extraordinary feature of this being of course that the creator of Esperanto, Dr. Zamenhof, was himself a Jew.

The result of all these things is that although the German rulers may declare that actual violence to Jews is unauthorized and only occurs in isolated instances, there is a perpetual terror. Very many thousands of Jews have been thrown out of employment and have no prospect of obtaining any. The outlook is black and shows no sign of improvement. As Dr. Stephen Wise said at the opening of the World Jewish Congress at Geneva on September 5th, "Germany is appallingly powerful, and the Jewish nation is faced with the most mighty, monstrous and pitiless foe it has known for 3,000 years." The Jewish Chronicle for September 15th says "New Year 5,694 comes laden with trepidation and sorrow. The clouds hang thick and menacingly over the whole house of Israel ...Our hearts are sore for our German brethren, but we know that it is the future of all our people that hangs in the balance, for if the enemy prevail in Germany it will not be in that land alone that the Jewish foothold will become slippery and insecure."

Up to the middle of September about 60,000 Jews had succeeded in leaving Germany, already creating a problem for relief organizations, although nothing compared with the problem that will have to be solved during the winter. Soon "they may come out in a catastrophic flood." Where can they go? It is evident that room for many thousands must be found in Palestine, and (is it not evidence of the hand of God?) events in Palestine during the past year have made this possible. A Palestine correspondent writing in The Jewish Chronicle says "The year 5,693 was a year of unbounded prosperity for Palestine .... the Jewish population increased by tens of thousands .... the year saw a great wave of illicit immigration .... the Government had permitted an immigration of some 30,000 Jews and had granted labor schedules far beyond the wildest dreams of the Zionist Organization of two or three years ago."

It seemed as if there would be serious financial trouble, for imports began to reach a total four times that of the visible exports, until, suddenly, "the misfortunes of the Jews of Germany came as a godsend to those in Palestine. They raised again the flow of capital into Palestine which had otherwise shown signs of diminishing." No less than 6,000 of the German refugees have settled in Palestine during the last six months, and there is still plenty of room. Prof. Brodetsky says "The country is in a state of growth without parallel throughout the world. Thousands of jobs await Jews in factories and building schemes, which are at the moment handicapped by a shortage of labor." The Jewish Agency has asked the Government for 24,700 immigration certificates for the next half year, and to help meet the labor shortage the Government has granted 1,000 of these certificates in advance (apart from the 1,000 which were granted for German Jews).

So considerable is the emigration from Germany expected to be that on October 18th the Hamburg-S. American Shipping Co. is commencing a direct service from Hamburg to Haifa, the frequency of the service depending on the number of bookings.

The League of Nations met again early in October, the Jewish question naturally coming to the forefront at once. In Upper Silesia the Jewish community ranks as a recognized minority under the protection of the League and there is consequently a great deal of trouble being caused by their persecution by the Nazis in this province. Dr. Benos (Czechoslovakia) appealed to Britain to facilitate and increase the emigration into Palestine, and the plea was then taken up by Poland. The British reply was that a Commission was going to deal with the matter shortly.

From these few facts it will be seen (and of course we are able to refer to only a tiny fraction of the published details) how remarkably are Jewish affairs developing in the way we have so long anticipated. Palestine is in a condition of prosperity unknown for many

centuries, and suffering from an acute labor shortage; and at the same time occurs a development of "Jacob's trouble" also so acute that multitudes are compelled to leave Germany. In no other country do labor conditions admit of the sudden influx of aliens, so that "all Governments see that the solution must come from Palestine."

Elsewhere all things develop as we should expect. A Dictatorship has been set up in Austria which may yet involve the Jews in serious difficulties (The Jewish Chronicle remarks "The situation is fraught with deep anxiety"). "In Romania the situation remains precarious." In the border states of Russia "anti-Semitism caused perpetual anxiety." In Bulgaria "there was anti-Jewish rioting." In the French settlements in N. Africa "there were serious anti-Jewish disturbances." These brief extracts occur in a report on the Jewish situation for the past year and indicate the widespread nature of the clouds over Jewry.

Amongst Gentile nations troubles abound also. An atmosphere of gloom prevailed at Geneva when the 14th Assembly of the League of Nations opened. The President opened it by saying "The thought of war and the possibility of war are ever present." It is plain that the uprise of dictators makes the position worse, for their success depends on the fomenting of patriotism and the rejection of internationalism. We are well aware that the multiplicity of nations is one of the prime causes of war and that it will be necessary for Christ's dominion to extend "from sea to sea" before he can bring "peace to the nations."

At present there is hypocrisy at work in addition to fierce patriotism, for as the Spanish delegate reminded the League, one country was actually supplying two conflicting nations with armaments—and this at the very time when the League was trying to stop the strife.

The uprise of Germany has caused a great deal of activity in French militarist circles, so that there is no hope now of disarmament. France and Russia have made open alliance. The number of pacts made by Russia recently is extraordinary. Ezek. xxxviii. more than once refers to the number of people associated with Gog, e.g. v. 6 "Many people"; v. 7 "all thy company"; v. 9 "many people with thee." The following nations are enumerated by The Manchester Guardian (September 22nd) as having made such pacts, viz. Poland, France, the Baltic States, Finland, Romania, Persia, Turkey, Afghanistan, Czechoslovakia, Yugoslavia, Italy and "all Russia's neighbors."

Britain gradually becomes more isolated—as Mr. Lloyd George writes in The Sunday Despatch, "we are getting rather sick of Europe."

Events are moving everywhere with an accelerating rapidity, so that the coming of Christ may be anticipated at any hour. Never was there a time when it so behoved the brethren to "seek the Kingdom of God and His righteousness."

W.J.

Membership of Gentile organizations is always a dangerous thing for those whose citizenship is in heaven, and whose affections are interdicted in earthly directions at present (Col. iii. 1, 2). There may be objects unobjectionable enough in themselves; but the fact of "membership" puts you among those who have other principles of thought and action than those that Christ would approve.

R.R.

## **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do

not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh", or fellowships those who do so.

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S.W.9. not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism".

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

**ALL NAMES (both CHRISTIAN and SURNAME) must be given IN PRINTED LETTERS**

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS  
WHICH ARE DONE HERE" (Colossians iv. 9).

**BRIDGEND.**—Dunraven Place. Sundays: 11 a.m., 6.30 p.m. Tuesdays : 7.30. By the Grace of God we continue to proclaim the things of the Kingdom and the Name of Jesus Christ, and have been greatly encouraged by the Baptism of Mrs. C. Gardner on the 26th August last, after a good confession. Our new sister was formerly an ardent member of the Church of England, but upon being presented with the True Gospel, came to perceive, like so many of us, the fallacy of Christendom's dogmas, by the clear uncontrovertible teaching of God's infallible Word. The pleasure is greater in that our sister is the mother of our two brethren Reginald and Ira Gardner. Our prayer is that she, having begun the race, may, with us, by God's mercy obtain an abundant entrance into His Kingdom. We are also encouraged by the attendance at our lectures of several interested friends, and at the time of writing we have hopes of further results. Our visitors since our last Intelligence have been: sisters Grace Brett and M. E. Jones of Brighton, who were down this way on a holiday. Owing to the increase in our numbers, and other reasons, negotiations have nearly been completed for the acquirement of a larger Hall, which will give us greater scope for the Truth's activities in this town. Notice of change of Hall will be given in the December Intelligence, if the Lord wills.—Gomer Jones, Rec. bro.

**BRIDPORT (Dorset).**—"Home Cot," Bothenhampton. Sundays: Breaking of Bread at 3 p.m. Greetings in the Name of our Master. We are pleased to report steady progress on the part of the writer's mother and sister in acquiring the knowledge of the True Riches; our hearty thanks are accorded to all the brethren and sisters who have devoted themselves so unsparingly to further this work of the Lord. We have been greatly comforted and encouraged by the company at the Lord's Table of the following:—Bro. and sis. Mettam and sis. Wood (Sutton), bro. Owen and sis. Owen, sisters Walker, Staires, Yeates and Butt (Clapham), sis. Carter (Seven Kings), bro. and sis. Mercer (Holloway), and sis. Cockcroft (Oldham).—Sincerely your bro. in Christ, S. F. Osborn.

**DUDLEY.**—Christadelphian Hall, Scotts Green. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m. Greetings to the Household. On August 5th bro. Jim Passey and sis. Ellen Whitehouse were united in marriage. We trust that the Father's blessing will be with them, and that they will be real helpmeets to one another striving with mutual desire to finally share each others company for ever. We are pleased to report that bro. A. W. Chaplain was baptized on Wednesday, 27th September. This is one of those unique cases where our brother noticed the advert of the Bible Companion, and after having procured one, set to work in real earnest to read the Bible, and with the aid of Christendom Astray and The Declaration found the Truth. Our brother lives at Wolverhampton. seven miles distant from us. We trust he will remain faithful, and still give attendance to reading of the right sort, that he might both save himself and those who may hear him. Another of our Sunday School Scholars has obeyed the gospel call. Sis Primrose Jakeman, adopted daughter of bro. and sis. D. C. Jakeman, who was immersed into Christ on Wednesday, October 4th. It is another occasion of rejoicing to the Sunday School Teachers, and we hope our sister will endeavor to magnify the Truth, in her determination to adorn the doctrine of Christ. We have been pleased to welcome

bro. R. Smith, Birmingham, and bro. and sis. M. Joslin, Clapham, at the Table of the Lord.—Faithfully your bro. in Jesus, Fred. H. Jakeman, Rec. bro.

**HORNS CROSS (Kent).**—Co-operative Hall, High Street, Galley Hill, Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 pm. We are sorry to report that it was our painful duty at our last quarterly business meeting held on the 4th October to withdraw from bro. C. J. Jackson for unfaithfulness to Divine commands, and continued absence from the Table of the Lord. Will brethren and sisters passing this way please note that during the winter months our Bible Class will be held on Thursday evenings at 8.0 p.m. at the home of bro. J. Hembling, 22, Carlton Avenue, Stone, Greenhithe. In view of our small number, the support and company of any who can meet with us at this class, and also the Sunday meetings, would be very welcome and much appreciated. We take this opportunity to gratefully acknowledge the willing service and support of the many brethren and sisters who have met with us since last communicating and whose company we have enjoyed around the Table of the Lord.—E. R. Cuer, Rec. bro.

**LONDON (Putney).**—Scouts' Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. Thursdays: 2, Schubert Road, Putney, 8 p.m. We rejoice to be able to report that bro. Ross of this Ecclesia has returned to fellowship. Our brother was withdrawn from for continued absence from the Table of the Lord. He recently applied for re-fellowship and after a satisfactory interview with two of our brethren he has once more set his hand to the Plough. We heartily welcome him back into our midst. We are still able to report the continued attendance of interested friends at our Lectures. We pray God will bless us in our labors so that we may be the means of bringing some into the glorious light and liberty of the Truth.—A. Cattle, Rec. bro.

**LONDON (West Ealing).**—Leighton Hall, Elthorne Park Road, W.13. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 a.m. Bible Class: 24, The Broadway, West Ealing, 8 p.m. Thursday. We are pleased to report that two more of the sons of Adam have put on the saving name in the waters of baptism after witnessing a good confession, viz: Donald Sidney Harris Gray and Maurice Robert Thorpe who were immersed at the Ealing Public Baths on September 19th. We pray that they may obtain the prize at the coming of the Lord. Bro. M. Thorpe is the son of our bro. and sis. Thorpe, and bro. Gray came into touch with us through our lecture cards. We held our Sunday School and Ecclesial outing to Richmond Park, and being favored by our Heavenly Father with fine weather spent an enjoyable time. With a view to bringing the Truth into the homes of those in our neighborhood we have arranged to have pamphlets containing a reprint of a suitable Finger Post to advertise our lectures instead of simply a card. This is somewhat more costly, but the generous help of a brother has enabled us to cover the extra cost. The following have assisted us in the proclamation of the Truth:—brn. N. G. Widger, C. H. Lindars, L. J. Walker, A. A. Jeacock, G. H. Lethbridge, M. L. Evans, J. R. Adams, C. A. Ask, A. L. Deadman, H. T. Atkinson, F. W. Brooks, R. G. Kemp, J. L. Mettam, H. L. Evans. We have also been glad to welcome to the Table of the Lord, sis. E. Hill (Sutton), sis. Widger (Hitchin), sis. Coliapanian (Seven Kings), bro. and sis. Barrett (Brighton), sis. Jeacock (Romford), bro. and sis. Hatchman (Clapham), sis. M. Wharton (Clapham), and bro. Coliapanian (Seven Kings). Will the brethren please note that the writer has removed to 56, Somervell Road, Sth. Harrow, Mdx.—T. G. Brett, Rec. bro.

**MARGATE.**—Forester's Hall (Lower) Union Crescent. Sundays: Public Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Thursday: Bible Class, 8 p.m....It is with joy we are able to report that we are still keeping the light of the gospel shining in this portion of the Vineyard, with the help of our brethren from Avondale Hall, who continue to spend their time and labors with us. We sincerely thank brethren C. O. Owen, M. L. Evans, S. Tarling and T. W. Fox. We have also had the pleasure of the company at the Table of our Lord of bro. and sis. Taylor (W. Ealing), bro. and sis. Bath and bro. and sis. C. H. Bath (N. London), bro. and sis. Shorter and sis. D. Shorter (Hitchin), sis. Pinchin, sis. I. Reeves and sis. Crumplen of Clapham. We hope that their visit here has been beneficial to them. We refer to the beautiful air which God has given us and of which so many partake, but few think of returning thanks to Him for it.—A. E. Newman, Rec. bro.

**NEWPORT (Mon).**—Clarence Hall, Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.) Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m. We are pleased to report that on September 17th we had a visit from bro. F. Jakeman and bro. T. Hughes of Dudley. Bro. Jakeman faithfully delivered the word of Exhortation and Lectured in the evening, eight strangers attending. Also on October 1st we had a visit from our bro. R. Smith of Birmingham who Exhorted us to stand fast in the Faith. At the evening lecture two strangers were present.—David M. Williams, Rec. bro.

**NEW TREDEGAR (Mon.)**—Workman's Hall. Greetings in our mutual faith. It is my duty to inform the household of faith that the brethren here feel that the present system of meeting together is insufficient in itself for the proclamation of the good things concerning the name of Jesus Christ and the kingdom of God, and they have decided to revert to the former system of meeting which prevailed here for many years. Therefore, in future we shall remember our Lord's death in the breaking of bread and drinking of wine at eleven o'clock in the morning, and hold Sunday School at fifteen minutes past two in the afternoon, and have Lectures at six o'clock at night.—Ivor Morgan, Rec. bro, pro. tem.

**NOTTINGHAM.**—Old Lenton Street Hall off Broad Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday at 6, Rolleston Drive, 7.45. We continue to have helpful meetings, and although we have not had much encouragement in regard to strangers, we have had one at every lecture. We have been pleased to have the company and help of the following brethren:—bro. E. W. Evans, bro. W. Jeacock and bro. John Evans, all of Clapham.—J. B. Strawson, Rec. bro.

**ST. ALBANS.**—Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m. at Pikesley's Hall, 34, St. Peter's Street. We are very glad to report the obedience in baptism of Miss Vera Sewell. The baptism took place on Sunday, September 25th at Clapham and our thanks are due to that Ecclesia for their assistance. At the same time we are sorry to record that sis. Amy Dealey met with an accident whilst cycling to work on Friday, September 22nd, sustaining concussion and an injured right arm. She was taken to hospital and at the time of writing is progressing favorably. We earnestly hope that she will soon be restored to health and strength. On Wednesday, October 4th at the quarterly meeting of the ecclesia, it was decided to withdraw fellowship from bro. A. V. Jones on account of long-continued absence from the memorial meeting. It is a step taken reluctantly and only after the case had been patiently dealt with and the scriptural procedure carried out. During the month of October we hope to complete an effort that has been in preparation for some time. It was decided, upon receipt of the recent gift of £10 to the ecclesia, to circularize the town of St. Albans during the Autumn. Accordingly a circular was drawn up containing an invitation to the lectures etc., and at the same time forming a challenge to the churches with which the town abounds. Some 500 copies are being sent out, mostly by post. This has involved a great deal of work in folding circulars, writing envelopes etc., and practically the whole of the ecclesia has been employed in the work, the sisters being especially helpful. We hope for some response, if not by attendance, by application for literature or perhaps by opposition. We endeavor to keep the light of the Truth burning brightly in this "seat of Satan," having advertisements prominently displayed in various parts of the town. Recently there was an opportunity to testify to the Truth in the local paper by correspondence with the "Lord's Day Observance Society" on the subject of Sabbath Observance. Lectures continue to be well attended. We had 17 visitors on the first of a new series of lectures during October. Needless to say, we heartily appreciate the labors of the brethren who visit us in the service of the Truth, and hope we shall continue to have their assistance until the time of laboring ends at the coming of the Lord.—S. Jeacock, Rec. bro.

**SEVEN KINGS.**—Mayfield Hall, 686, Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m., 27, Wanstead Park Road, Ilford. Tuesdays: M.I.C. and Eureka (alternately). Thursdays: Bible Class, 8 p.m. During the past summer we were privileged in God's mercy in holding two ecclesial outings to Hainault Forest, a very nice spot in the country near here. On the first occasion our bro. Beighton exhorted us with words

from the scriptures, and a similar duty was performed on the second occasion by bro. Cuer of Horns Cross. We were pleased to welcome brethren and sisters from Clapham and Horns Cross, and were helped and encouraged by their presence. On Saturday, September 30th we held a Tea and Fraternal meeting and were pleased to welcome visitors from Clapham, Holloway, Hitchin, Horns Cross, Lichfield and Eastleigh. Our speakers were brethren Barker, Harrison and Widger, and the subject for the evening was "Jesus Christ." A very profitable time resulted from our consideration and it was felt by all present that the evening was an oasis in our wilderness journey. We have arranged, if the Lord will, a series of week night lectures for October and November by way of a Special Effort, and by means of posters and cards are endeavoring to draw the attention of those in surrounding darkness to the Truth's glorious light. We pray that through our efforts, even though feeble, the Father's Name may be glorified, in that some more of Adam's race may find salvation. We have been very pleased to welcome the following, the brethren all being with us in the Master's service, and we found their words very helpful. Sis. Wellard (in isolation at Burnham-on-Crouch), brethren E. A. Clements and E. J. B. Evans (Clapham), Lethbridge (Holloway) and Crawley (Luton). We are very sorry to hear of the serious illness of bro. Lethbridge who was recently with us and pray that he may be granted a restoration to health if it be God's will.—W. J. Webster, Rec. bro.

**SUTTON (Surrey).**—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. We have been much encouraged by the obedience in Baptism of Mr. Frederick William Harris who put on the Saving Name on September 10th after a good confession of faith. A card left at his house first prompted our new brother to attend the lectures with the foregoing happy result. Our Sunday School also gains by the attendance of our brother's four children (there are now 12 on the register). Arrangements have been made for the delivery (God willing) of four special lectures in the Sutton Public Hall (Small Hall) on Monday evenings in October, commencing October 2nd. The general subject is "Human Governments to Cease." We are indebted to the following for lecturing assistance:—bro. Hembling (Horns Cross), bro. Beighton (Seven Kings), bro. Wille (Southend), brethren J. T. Warwick, A. J. Ramus, L. J. Walker, F. W. Brooks, M. L. Evans (Clapham). The following have broken bread with us and given us words of exhortation:—brethren Hembling, Wille, Beighton, Brooks and Ramus as above. Other visitors have been:—bro. Walpole, and sis. Walpole, Sharpe, Southgate, Hatch, Greenacre, Pizzey, Oldham, Brewer, McCree, E. Ford, V. Draper and N. Ramus (Clapham), sis. Osborn (Bridport), bro. and sis. F. Jeacock (Putney), bro. E. Williams and sis. Devane (Holloway).—G. F. King, Rec. bro.

**WELLING (Kent).**—Scouts' Hall, Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 6.30 p.m. Lecture. Bible Class, Thursday, 8.15 p.m. We commenced our Special Effort on October 4th with the lecture "The Reason and Purpose of Creation" which was given by our bro. L. J. Walker (Clapham) in the Co-op. Hall, High Street. Although we delivered nearly 4,000 folder cards and inserted an advertisement in a local paper, only 6 strangers attended. Our bro. gave a most interesting lecture, and we hope it will be the means of continued attendance of those who came to listen, and that they will put in an appearance at the Sunday Lectures and learn more of Him who is "The Way, The Truth and The Life," and realize God's Plan of Salvation in and through Jesus, and enter the Race for Life Eternal. The following brethren and sisters have been with us in our labors:— brethren I. P. Evans, W. E. White, C. Ask and sis. C. Ask (all of Clapham), and bro. A. Headon (Holloway). To all we tender our thanks. We shall appreciate the help of any brethren and sisters who can increase our numbers by coming to the Special Effort during November on Wednesday evenings at 8 p.m. in the Co-op. Hall, High Street.—A. M. Grant, Rec. bro.

**WIGAN.**—Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m. We desire to thank bro F. H. Jakeman of Dudley for his service in the work of the Truth. The attendance of the Alien at the lectures has given us much encouragement. We have been pleased to welcome to the table of the Lord, bro. and sis. Allen and sis. P. Jakeman (Dudley), sis. S. Heyworth (Whitworth), sis. N. Turner (Pemberton), and sis. D. Jannaway (Southport). In the Wellington (Salop) intelligence contained in the green booklet called "The Master's House-

hold," the following phrase is used. "We understand from two of our number who were present at the meeting when the decision of the 'Minority' was made (to return) that the question of fellowship was not raised" This statement we understand to be the out-come of the two referred to being present at the meeting of the Minority dated July 16th. These two were ignorant of the meeting which had taken place the previous day, also of the fact that each sister of the Minority was conversed with previous to the said meetings It is owing to the misrepresenting phrase mentioned above that the Wigan ecclesia, who at the time of the Pemberton division constituted the Minority, deem it essential to notify the brotherhood of the following:—The Minority received a Post Card dated June 28th, with the resolution of the Majority printed thereon, which we understand was sent to all the ecclesias. With the card was the following letter.

2, Short Street,  
Pemberton, Wigan.  
30/6/33.

To the brethren and sisters Constituting the  
Minority of the Pemberton ecclesia.  
Dear brethren and sisters,

After further consideration of the matter relative to sisters speaking in the mixed assemblies of the saints, the enclosed statement was unanimously endorsed. Furthermore we accept the position appearing in the Berean Editorial June and July as being scriptural and are prepared to wholeheartedly uphold the same.

On behalf of the Pemberton ecclesia,

Sincerely your bro. B. Littler, Rec. bro.

On Saturday, July 15th, a meeting was held by the brethren representing the Minority, when letters relative to the Pemberton division, were read and considered along with the question of fellowship. It was unanimously decided, that, owing to the fact of the statement in the Berean (June, pages 214-215, and July, pages 256-257), and that non-adherence to same would involve fellowship, this position being endorsed and assurance given by the Majority that they upheld same, the Minority felt convicted that such a position met the question of fellowship. It was then agreed upon that a meeting of the Minority should take place the following day, Sunday, July 16th, and in the meantime a circular should be drafted and placed before the proposed meeting for acceptance, this was done, and the Minority were unanimous. The said circular was afterwards put into print and sent to all the ecclesias.— R. Barton, Rec. bro.

## CANADA

**LETHBRIDGE (Alberta).**—Berean Christadelphian Hall 633, 7th Street, South. Sunday School, 10 a.m. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday at 8 p.m., Lecture. It is with a feeling of pleasure that we are able to report a still further addition to our number by the immersion of Miss Irene Moores, on June 25th, in our Hall. Our new sister is the daughter of our bro. and sis. Moores, and is also a product of the Sunday School, as well as being a regular attendant at all of our meetings. She has taken a wise man's advice by remembering her Creator in the days of her youth, and we pray that she will so walk, that her Lord and Master will remember her when He comes into His Kingdom. We held the Sunday School picnic on July 22nd, when an enjoyable time was spent at Henderson Lake We have received an invitation to go out into the country some 25 miles distant, and lecture, and arrangements have been made to do this, when we hope to still further spread the glad tidings of the Coming Kingdom. —With love to the household of faith, Sidney J. Batsford, Rec. bro.

## NEW ZEALAND

**WANGANUI**—No. 5, Bute Street, Aromoho. Although some 12,000 miles separate us from our brethren in England, we speak with the same voice and we meet under the same basis, without reservations (for the trumpet must give a certain sound or how shall we prepare to the battle). We are trying to let the light shine but the people have ears itching for numerous fables, and so the Truth is insipid to them. However God has been pleased to add to our number a candidate for His Kingdom and Name in Roy Thomas Banks (age 18 years), youngest son of the writer, who by examination gave a good confession both of the Kingdom and Name, and after immersion in the waters of baptism on August 22nd, 1933, was received into fellowship the following Sunday. Our Ecclesia now numbers 5; we distribute pamphlets and finger posts when available. Bro. K. R. Macdonald of the Whangarei ecclesia (some 300 miles distant) has kindly forwarded us Hymn books and literature for which we are grateful.—E. W. Banks.

## UNITED STATES

**PHILADELPHIA (Pa.)**—Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m. At this writing (September 8th) no arrangements have been made for the resumption of public Lectures. But interested friends always find a welcome to the Bible Class, held at 8 p.m. every alternate Thursday, at the home of bro. D. C. Wilson, 3330 North 15th Street. The Mutual Improvement Class also meets at 8 p.m. every alternate Wednesday at the homes of its members in regular rotation. It is with regret that we announce the death of sis. Mary Muir Mitchell on August 1st, aged 69. Our sister had been in failing health a long time, and died peacefully in her sleep, during a spell of very hot weather. She was laid to rest by bro. D. C. Wilson on August 3rd, in the Philadelphia Memorial Park. At the request of the family, the funeral was of a private character. Our late sister was a native of Greenock, Scotland, where she was immersed in the year 1887. Our sympathies go out to her daughter, sis. Elizabeth Mitchell, and to the rest of the family of our late sister in their great bereavement. Since our last report our visitors have been bro. Seldon of Newark, bro. W. Jones and sis. Lois Jones of Hawley, Pa., and bro. J. J. Jones of Scranton, Pa.—Herbert Fidler, Rec. bro.

## AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, "Yorkville," 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

## CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson, Hatfield Point, Kings Co., N.B.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester Co., Nova Scotia.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26<sup>th</sup> Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

## UNITED STATES

Baltimore, Md. – Milton P. Mason, 1301 Decatur Street.

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

Jersey City, N.J. - Louis F. Bas, 118 Washington Avenue, Rutherford, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.

Lackawaxen, Pa. – John L. D. Van Akin.

Lansing, Ohio. – Joseph Orechovsky, Box 31, Lansing, Ohio.

Lubec (North) Maine. – A. L. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.  
Philadelphia, Pa. – D. C. Wilson, 3330 North 15<sup>th</sup> Street.  
Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.  
Portland, Oregon. – C. W. Hanson, 2349 N.W. Roosevelt Street.  
Post City, Texas. – A. W. Greer.  
Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.  
Rochdale, Texas. - R. O. Greer.  
Santa Barbara, Calif. – W.S. Davis, 2817 Lacy Avenue.  
San Saba, Texas. – S. H. Farr.  
Scranton, Pa. - *See Glendale.*  
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.  
Stephenville, Texas. – R. R. Wolff.  
Stonewall, Texas. – Clarence Martin.  
Taylor, Texas. – E. Swayze.  
Winters, Texas. – J. M. Clayton.  
Worcester, Mass. – B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal. – R. Smead, Cowgill Data Gardens, Coachella, Calif.  
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – *See Rochdale (Lancs.)*

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, “Westcot,” Bromham, Bedford.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster

Bexley Heath. – *See Welling.*

Birmingham. – W. Southall, 10 Bragg Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road.

Bridport (Dorset) – S. F. Osborn, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Glasgow. – *See Motherwell.*

Great Bridge. – T. Phipps, 91 New Road.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Hounslow (Middx.) – A. H. Warry, 129 Wellington Road North.

Ilford. – *See Seven Kings.*

Ipswich. – W. Hayward, 78 Rosebery Road.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – F. R. Wright, 57 Woodville Road, New Barnet.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, S.W 6.,

London (South). – F. Button, 1 Hillsboro' Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W. 5.

Luton. – J. Squires, 54 Chobham St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 37 Eaton Road, Margate.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

New Barnet, F. R. Wright, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. –Ivor Morgan, Penturyn House, Cwmsyfiog.

Nottingham. – J. B. Strawson, 6 Rolleston Drive.

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, "Endways," Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – J. Hodge, 1 Notte Street.

Purley. – *See Croydon.*

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings. – W. J. Webster, 72 Meath Road, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, "Berwyn," St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Sutton (Surrey). – G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

Tier’s Cross. – H. Thomas, Deer Parks, Tier’s Cross, Haverfordwest, Pembroke.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – A. M. Grant, 19 Awliscombe Road.

Wigan. – R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

Worcester. – H. Blake, 56 St. Dunstan’s Cres.

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### **India**

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

### **Australia**

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

### **New Zealand**

K. R. MacDonald, P. O. Box 55, Whangarei.

### **East Africa**

F. Browning, Box 121, Nairobi, Kenya Colony

## Notes

Wanted to Purchase.—A copy of My days and my ways, by bro. R. Roberts: also Volume I of Eureka (Maranatha Press, 5 volume sets). Replies to bro. E. H. Linggood, 22, Carlton Avenue, Stone, Greenhithe, Kent.

Death of bro. Lethbridge.—Just as we go to press the sad news comes to hand that bro. G. H. Lethbridge fell asleep on Sunday, October 8th, after a very brief illness. Bro. Lethbridge was baptized about 42 years ago, and became a member of the old Camberwell Meeting, but for many years past has been a member of the North London Ecclesia. He will be greatly missed, not only by his own Ecclesia, but by many others he was always ready to assist. Our affectionate sympathy goes out to sis. Lethbridge and sis. H. Lethbridge.

Wanted.—Graetz "History of the Jews." Reply c/o Editors.

For Disposal.—"The Berean" Magazine for several years up to December, 1932. Particulars of bro. G., c/o Editors.

In the Far East.—The Soviet has broadcast the statement that "The Japanese policy in Manchukuo can at any minute plunge the world into a catastrophe."

Daily Express, October, 14th.—The Foreign Editor writes, "From all parts of the world come news of strife, quarrels and preparations for war." (Luke xxi. 25, 26).

"THE Effects of Righteousness."—"Scrutator" in the Sunday Times (24/9/33) says "If we could guarantee permanent righteousness to one nation, the more powerful its armaments and the weaker its rivals, the better the guarantees both against war and of injustice." But does not "Scrutator" know that "the effect of righteousness shall be peace"?

"A Separate People."—Lady Erleigh has followed her brother, Lord Melchett, by joining the Jewish community. The Jewish minister who performed the ceremony remarked that "In Germany there has been an important movement among people of Jewish origin who, under the experience through which they are passing, have gone back to the Jewish fold."

A Jewish Congress.—A world Jewish congress (probably at Geneva) is to be convoked next March.

In Upper Silesia large posters look down from nearly every wall—"The German buys only in German shops. The Jews' stuff will choke you." There are 10,000 Jews here, all in grave circumstances.

"Warlike Mutterings Deeper Throughout Europe."—Sunday Dispatch (24/9/33).

Modern Christianity. The Evangelical Church of Prussia has been "Nazified"; those objecting being threatened with the concentration camp. The Manchester Guardian says that "The issue of the Berlin Tageblatt which reported this pleasant threat by a Christian bishop to a Christian church was promptly confiscated." No person who is of Jewish descent or who is married to a non-Aryan may hold Church office or preach in Church. The strange thing is that Christianity was founded by Jews—a point which it is unsafe to mention to a Nazi.

Dr. Herzl.—Dr. Herzl expressed a wish in his will that his remains be transferred to Palestine. The recent Zionist Congress decided that this should be carried out next spring. (This will be 30 years after his death).







































































